of events which science speaks of. He, who is the *Actor of* this grand and wonderful drama of the world, is manifest here, even in us, as the Maker of this small drama of our own little life.

The consciousness of the Supreme Being is all pervading and all-penetrating. The world is full of life, stir and movement. Motion indicates force. And force argues will, He is the Supreme Will-Power. While we remain in-doors, the air blows, the ocean roars, the sun diffuses light and heat, the heavenly bodies go on revolving in their appointed orbits. All these and other cosmic changes, far and near, past, present and future, are caused by His ever-active Mind. This Cosmic Mind, this World-Soul, implied in finitude and change, and postulated under various names in the *URanishads* and their commentaries, is significantly called the *Karya-Bvahman,* the *Effect-God,* as distinguished from the *Parana Brahman, the Causal God or Isvara.* He is also called the *Apara-Brahman,* the Lower God, as distinct from *Para-Brahman,* the Higher Brahman, the God that transcends finite existence. This Effect-God, then, the first and highest emanation from the

Supreme Cause, is the totality of created existence—of
which all animate and inanimate objects as well as finite
souls are parts. Things that seem to us quite apart from
any conscious life, events that appear to be entirely objective,
—all cosmic changes in fact—arc apprehended in the all-
containing consciousness of Brahma. It must be remembered,
however, that these distinctions of *Brahman, Isvara* and
Brahma postulated in the *UpanisJiads* are only so many
standpoints from which the same Being is looked" at. They
do not imply any divisions in Him who, though variously
contemplated, is one and indivisible. It is the same Being
that, contemplated as absolutely self-identical, -as one and
without a second, is *Brahman;* as the Cause of the world